1: Fitzgerald H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

857 Min Chia
524 children have quite a large variety of toys, all made locally, for the cheap Japanese toy, or its Shanghai-made competitor, have not yet reached the rural parts of Yunnan. Hobby horses, spinning tops, wooden swords and spears, marbles, dolls, and small wooden toy water mills, are the most elaborate and enduring, for many toys are made of paper for some special occasion, such as the Kwan Yin festival and the New Year. Kites are not regarded strictly as toys, for they are also flown by men as well as by boys. The kite flying season is conventionally limited to the spring, and any one who tried to fly a kite at other seasons would be considered eccentric. This curious idea prevails all over China, but I have never been able to hear a satisfactory explanation. The kite is a Chinese invention, and of great antiquity, often made in the shape of a dragon. It seems possible that it was originally a representation of the Rain Dragon, flown in spring in connection with some rain making rite, and that some faint memory of this inspires the convention which limits kite flying to that season. The fire balloons called K'un Ming lamps, mentioned earlier, which are now regarded as toys, are also only flown at one season for a limited period, and some connection with the Shu Pao ceremony is admitted.

Children also play a number of round games such as hide and seek, touch-last, hop scotch, and one, of Chinese origin, called "breaking the city wall", in which a line of boys hold hands and one other has to charge them and
304 break through, but without using his hands or feet. Except for the last, which is a boys' game, all the others are played by girls and boys together, in the courtyard of their home, for as the Min Chia have never bound the feet of their girls, and the custom is now rapidly disappearing among the Chinese and half Chinese, little girls are quite as active as their brothers. In recent years the introduction of basket-ball as a school game has led to this becoming the national

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16
Sino-Tibetan Border AE3

They are cruel and savage; they use cross-bows and arrows to hunt wild animals. They plait a head-band of red *t'eng* 藤 (rattan, cane) which they wear; their hair is dishevelled. Their clothes are short and of hemp cloth, their trousers are made of red silk. They wear no shoes, the women use the same [as the men].

"The men and women after the age of 10 tattoo their faces with dragons, phœnixes, and flower-decorations. When one sees them they frighten one. The women tie hemp cloth around their waists. They gather *Huang-lien* for their living; they eat hair and drink blood [that is, they are savages]. They love to eat insects and rats."

The *Li-chiang fu chih lüeh* states that "the men tie their hair together into a knot with a string, seven to eight inches high."

The Lu-tzu are great hunters and every child carries a cross-bow, shooting every bird in sight.

The trail from the Si La down to Bahang was constructed by Père André and took over three years to build; each laborer received seven cents silver per day and supplied his own food. Bahang is at an elevation of 8,200 feet on a bluff overlooking Do-yon lung-pa [in Li-su, Tima-lo, and in Lu-tzu, Do-mar-lang], whose stream debouches into the Salween to the south.

From Bahang the trail leads down a narrow ravine with walnut trees, crosses a small stream near its head, and follows the western valley wall which drops vertically to the bottom of the ravine some 800 feet below. The Lu-tzu, like most mountain tribes, are in the habit of setting fire to the dry, grassy hill-sides in the winter, which makes travelling sometimes very dangerous; in 1922, a year before my visit, three Li-su with their sheep were caught by the sweeping fires, and as there was no escape either up or down the valley, the walls being vertical, they were burnt to death. The slopes are usually covered with tall grasses, bracken (*Pteridium aquilinum*) and a few pines.

Descending steeply over a huge land-slide near the bottom of the Do-yon lung-pa where there was once a Lu-tzu village, now buried under the mass of detritus, we come to the hamlet of Me-ra-dam (the Mu-la-t'ang of King-don Ward). The huts composing this Lu-tzu village, like all others, do not cost more to construct than three silver taels each, material and all (PLATE 189).

From Me-ra-dam the trail ascends in steep zigzags through grass and bracken with scattered *Alnus nepalensis* trees, until near the top of the ridge it enters dense forest of large trees loaded with many epiphytes, while the ground is covered by a single species of pinnate fern with separate fruiting fronds, *Plagiogyria glauca*. The forest on the summit ridge is mainly composed of magnolias (*Magnolia rostrata* and *M. nitida*), Sorbus, and Acer, with Arundinaria undergrowth. This spur is the Do-yon lung-pa—Salween divide and is known as A-lo-la-kha, elevation 9,500 feet. From this divide, where Li-su were clearing the forest for a dwelling, the trail leads steeply over a narrow lateral spur into the depts of the Salween valley (PLATE 190); the slopes being covered with grasses, bracken, and pine trees.

Chang-ra village on the Salween. — Descending past a Li-su hamlet we reach the Lu-tzu village of Chang-ra (Cho-la 卓拉) situated on a gentle alluvial slope at an elevation of 5800 feet.